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133 bubbling of water is heard. Here I dug, expecting to find water; but I found a ſtratum of ſuch hard ſtone that we could not dig through it. It is probable that the waters of the warm brook, that falls into the Eaſtern Ocean, have their origin from this place, for it is directly oppoſite to the riſe of that brook: and the laſt ſtream that falls into the river *Shematche* is likewiſe thought to derive its ſource from the ſame place, as it riſes from this ridge, upon the weſt ſide, in a deep hollow, ſurrounded with ſmoking hills. The very bottom itſelf is full of boiling ſprings for near a verſt and a half; all which join at laſt in one ſtream.

In this bottom are two large wells, that deſerve particular notice; one is five, the other three fathoms' diameter; the firſt one and a half, the other one fathom deep. In theſe the water boils up with white bubbles, and makes ſuch a noiſe, that one perſon cannot hear another in the common way of ſpeaking; nay, ſcarcely when he cries aloud. The vapour is ſo thick, that one cannot ſee a man at ſeven fathoms' diſtance; and the boiling of the water is only to be obſerved by lying down upon the ground. The earth between theſe wells yields like a bog, ſo that one is in continual fear of ſinking in. The water of theſe ſprings is diſtinguiſhed from all others by a black matter, like *Chineſe* ink, that ſwims upon the top, which ſticks ſo to the fingers that one cannot without difficulty waſh it off. They have, in common with other hot ſprings, clay, lime, alum, and ſulphur, of various colours. In all the above-mentioned ſprings the water is thick, and ſtinks like rotten eggs.

123 778 The *Kamtſchadales* eſteem all the burning mountains, and places where hot ſprings ariſe, as the habitations of ſpirits, and approach them with fear; but, as the latter are the moſt dangerous, they are under the greateſt awe of them; and therefore they never willingly diſcover them to any *Ruſſian*, leſt they ſhould be obliged to accompany him near them. It was by chance that I heard of them after I had travelled 100 verſts from the

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the place; but this natural phænomenon appeared ſo curious that I returned to examine it. The people of *Shematchinſki* village were obliged to declare the true reaſon why they had not formerly diſcovered them, and much againſt their will were forced to ſhew me the place, but would not go near it: and when they ſaw that we lay in the water, drank it, and eat things boiled with it, they expected to ſee us periſh immediately; but when they ſaw this did not happen, they told it in the village as an uncommon wonder, and were aſſured that we muſt be very extraordinary people ſince even the devils could not hurt us.

This is remarkable, that north from the mouth of the river *Kamtſchatka*, and weſt along the coaſt of the river *Oſernoi*, there are no hot ſprings, although it abounds in *Pyrites*, ſulphur, iron ore, and ſtones that yield alum and vitriol. Mr. *Steller* obſerves, that the appearance of the country of *Kamtſchatka*, and the frequent earthquakes there, give reaſon to think that it is full of caverns replete with combuſtible matter, which taking fire in the bowels of the earth produces earthquakes, and makes thoſe vaſt alterations of which we ſee numerous inſtances in rocky ſhores being torn off both upon the *Beaver* ſea, and in the iſlands which lie between *Aſia* and *America*. The combuſtible matter, he tells us, is kindled by the ruſhing of the ſalt water into thoſe ſubterraneous caverns, through their apertures towards the ſea; which hypotheſis is ſtrengthened by his obſervation that the earthquakes are moſt frequent about the equinoxes, when the waves of the ſea are driven by the great ſtorms with uncommon violence upon the ſhores; and eſpecially about the ſpring equinox, at which time the water always riſes higher than at any other: and the inhabitants of *Kamtſchatka* and the *Kuriles* know this ſo well, that they always fear the beginning of *March* and the end of *September*.

It is very extraordinary, that no iron has been diſcovered here, although ſome ore is obſerved mixed with clay and earth, to which

When they march on foot it is remarkable that two never go a-breaſt, but follow one another in the ſame path, which by uſe becomes very deep and narrow; ſo that it is almoſt impoſſible for one that is not uſed to it to walk therein, for theſe people always ſet one foot ſtrait before the other in walking.[1]

[Chapters XI-XIV of this source are a summary (and a distorted one) rather than an actual translation of the original Russian. For a complete translation see Kamchadal Source 2]

CHAP. XI.

The Opinions of the Kamtſchadales *concerning* God, *the Formation of the World, and other Articles of Religion.*

THE *Kamtſchadales*, like other barbarous nations, have no notions of a deity, but what are abſurd, ridiculous, and ſhocking to a humanized mind. They call their god *Kutchu*, but they pay him no religious worſhip, and the only uſe they make of his name is to divert themſelves with it; they relate ſuch ſcandalous ſtories of him as one would be aſhamed to repeat. Amongſt other things they reproach him with having made ſo many ſteep hills, ſo many ſmall and rapid rivers, ſo much rain, and ſo many ſtorms; and in all the troubles that happen to them upbraid and blaſpheme him.

They place a pillar upon a large wide plain, which they bind round with rags. Whenever they paſs this pillar they throw a piece of fiſh or ſome other victuals to it; and near it they never gather any berries, or kill any beaſts or birds. This offering they think preſerves their lives, which otherwiſe would be ſhortened: however, they offer nothing which can be of uſe to themſelves, but only the fins and tails of the fiſh, or ſuch things as they would be obliged to throw away. In this all theſe people of *Aſia* agree, offering only ſuch things as are uſeleſs to themſelves.

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778 776 Beſides theſe pillars ſeveral other places are reckoned ſacred, ſuch as burning and ſmoaking mountains, hot ſprings, and ſome particular woods, which they imagine are inhabited by devils, whom they fear and reverence more than their gods.

771 825 All their opinions concerning both gods and devils are certainly very ſimple and ridiculous; however, it ſhews that they endeavour to give an account for the exiſtence of every thing as far as they are able; and ſome of them try to penetrate into the thoughts of the very birds and fiſhes; but when once any opinion is eſtabliſhed, they never trouble themſelves with enquiring whether the thing be poſſible or not. Hence their religion entirely depends upon ancient tradition, which they 777 believe without examination. They have no notion of a ſupreme Being that influences their happineſs or miſery, but hold that every man's good or bad fortune depends upon 775 himſelf. The world they believe is eternal, the ſoul immortal, and that it ſhall be again joined to the body, and live eternally ſubject to the ſame fatigues and troubles as in this preſent life, with this difference only, that they ſhall have greater plenty of all the neceſſaries of life: even the very ſmalleſt animals they imagine will riſe again, and dwell under the earth. They think 772 the earth is flat, and that under it there is a firmament like our's; and under that firmament another earth like our's, in which when we have ſummer they have winter, and when we 775 have winter they have ſummer. With regard to future rewards and puniſhments, they believe that in the other world the rich will be poor and the poor will be rich.

577 Their notions of vice and virtue are as extraordinary as thoſe they entertain of God. They believe every thing lawful that procures them the ſatisfaction of their wiſhes and paſſions, and think that only to be a ſin from which they apprehend danger or ruin; ſo that they neither reckon murder, ſelf-murder, adultery, oppreſſion, nor the like, any wickedneſs: on the contrary, they